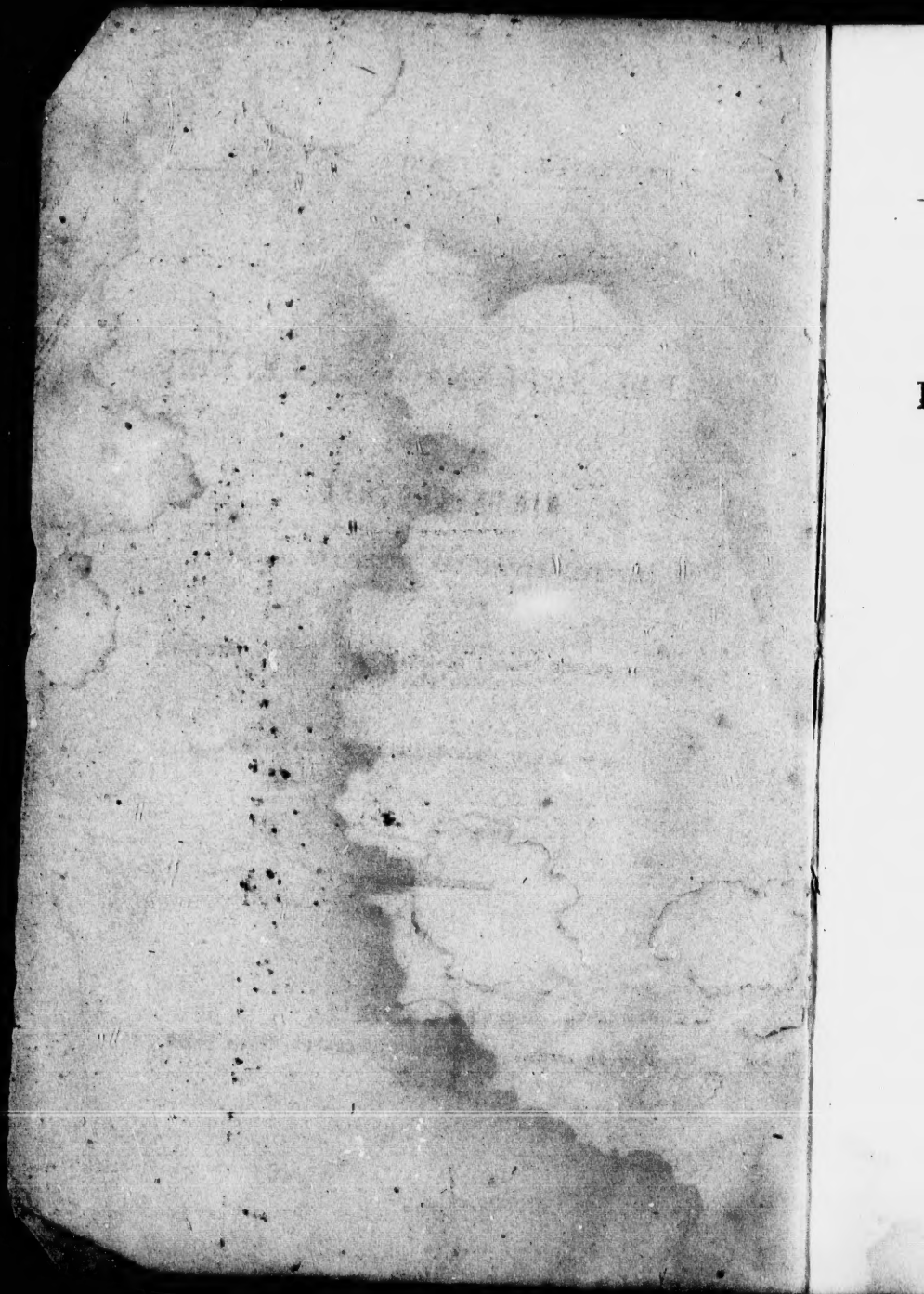

NINTH LECTURE,
BEFORE THE
PROTESTANT ALLIANCE,
OF NOVA SCOTIA.
BY REV. ROBERT WILSON.
PRICE FOUR-PENCE.



PROTESTANT ALLIANCE LECTURES.

THE

PAPAL SUPREMACY EXAMINED.

NINTH LECTURE,

DELIVERED BEFORE THE PROTESTANT ALLIANCE,
OF NOVA SCOTIA.

AT TEMPERANCE HALL, HALIFAX, ON FRIDAY EVENING,
APRIL 29th, 1859.

BY REV. ROBERT WILSON.

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THE PAPAL SUPREMACY EXAMINED.

BY REV. ROBERT WILSON.

AMONG the reading and thinking part of the community, there has been for some time past one engrossing topic of conversation. That topic I need scarcely say is ~~THE~~ PAPACY. It is generally regarded as a question on which every man is bound to speak who loves God and His truth; who loves his country and wishes her prosperity; and who loves his fellow-men, and wishes to see their liberties consolidated and extended, and their circumstances improved. Hence, in the delivery of this lecture, we are only discharging what we regard as a solemn and imperative duty to God, to you, and to our country.

We are about to speak of a system, not of men, except as they are its exponents, or its advocates, or as they are influenced by it. We have to deal with things, rather than with persons; and with both only as they may serve to disclose the character and virulence of a system. The adherents of that system we are very far from wishing either to wound or to grieve. Our wish is to speak the truth, and to speak the truth in love. We hold firmly, as sacred truths, the principles,—that the Bible, which we believe to be the Word of God, is the only and all-sufficient rule of faith and practice; that it is the right and duty of every man to search and to interpret the Word of God for himself; that no man is accountable to his fellow-man for his religious sentiments;

and that the civil magistrate has no right to inflict pain or penalty on any man for his religious opinions, whether he be Jew, Turk, or Pagan, Roman Catholic or Infidel. "*Vengeance is mine, I will repay, saith the Lord.*"

"Let Cæsar's due be ever paid
To Cæsar and his throne,
But consciences and souls were made
To be the Lord's alone."

We disclaim all sympathy with those who would raise, on mere political grounds, the "no Popery" cry against our Roman Catholic fellow-subjects, or who would seek to deprive them of a single right as citizens or as members of the body politic, on account of their religious creed. With us the maxim is a settled one, never to be disturbed while reason holds its seat,—*That social proscription on ecclesiastical grounds is persecution, in whatever form it may exist, or whatever sect may be its victim.* Our protest, therefore, would be just as loud and as earnest against the proscription of Romanists as against the proscription of any of the Protestant communities.

Having made this avowal, we shall not expect to be charged with political hostility to Romanists, because we are resolved to do all in our power to prevent the ascendancy of Popery in these Colonies. We freely admit the Roman Catholic has as much right to the enjoyment of his religion as we have to ours. One of the first acts of our public life was, taking part in a meeting to petition Parliament, for the removal of the civil disabilities under which they then laboured. Nor do we regret that act now. We believe it was right in itself; and if it is now abused, we are no more responsible for it than we are for their abuse of the Word of God, which we labour to put into their hands. But against any Pope, or any Cardinal, or any Archbishop, or any

Bishop, or any Priest, exercising any kind of authority over us, we enter our indignant protest; as a manifest violation of British independence and British freedom, and as a wanton insult to the British crown and British subjects. We have no sympathy and no respect for those who would assign to Popery a liberty in these Colonies which no Roman Catholic State on the continent of Europe that is desirous of preserving the least vestige of independence is able to allow. France, Austria, Bavaria, even Spain itself, find it necessary to enter into formal *concordats* with the Pope, which is neither more nor less than a binding of his Holiness to keep the peace with their respective dominions. We, as a Protestant people, can enter into no such arrangements. Are we, then, to be left a prey to the cupidity and ambition of Rome? Are we to stand silently by and see our dearest liberties wrenched from us by the maudlin cry "Do'n't persecute"? Away with such insane follies—such treacherous and dastardly counsels. Let Roman Catholics, we repeat, have the same political privileges and the same religious freedom as other men; let them be free to build chapels, to perform ceremonies, to make convents, to endow monasteries, or to do ought else that they may be taught to believe connected with their spiritual welfare. But woe with the day when we shall forget that, however quiet and peaceable subjects Roman Catholics may oftentimes be, we have no deadlier foe than that colossal power, to whose authority and to whose interests ours are ever subordinated in every true papist's heart! Let the hour come when that power shall have full sway over us, and our liberties shall be scattered to the wind, to be repurchased only by years of toil, and at the expense of conflicts and agonies which will furnish matter for a second "Book of Martyrs."

Many around us sneer at the cry of "No Popery," as if it were the most wicked or silly cry that could possibly be

uttered. We can sneer at it too, as a mere political cry, as an attempt to support civil injustice by an appeal to religious feeling, to garnish sin with sanctity; but as a cry expressing certain views and sentiments about a religious system, a cry signifying an intense dislike of it, and a vehement desire that it may not spread and prosper among us, there is no cry, in our humble judgment, that the circumstances of our day more imperatively demand. Our convictions and impressions on this subject are not of yesterday. Having resided for years and travelled extensively in Ireland, Popery is not a new topic to us, nor is the probability of its re-ascendency a new belief to us. Ever since we seriously inquired into the matter, the conviction has been forced upon us that this or the next generation may be called to witness things in connexion with the power of "the mystery of iniquity" which have not entered the hearts of multitudes of ignorant or easy Protestants. Having a deep sense, therefore, of the gravity of our position, we must speak, whether men will hear or whether they will forbear.

We have not read the history of our country, or the history of Europe, without learning to prize our free Protestant institutions. We remember what was the down-trodden and enslaved state of our fathers when Popery was dominant in our fatherland. We see what is the state of those countries where it now prevails. These countries loudly proclaim its pernicious consequences. There you see the subjugation of personal independence, the discouragement of free thought, the domination of priestly power and the corruption of the religious sentiment. You cannot judge of the system as it is held and practised among ourselves. If you would form a correct conception of its real nature and working, you must see it where it has no motive to conciliate foes, and where it operates without restraint from external influences. See it in Ireland, in Spain, in Portugal, in Austria, in Italy, and as

you "look around," behold the monuments of papal power !' Italy is the chained victim of the most horrid despotism. Rome is a cage of priests,—every twenty-third man met in her streets is a priest ; the Pope and a wretched set of Cardinals are her systematic misgovernors ; her prisons are full of state offenders ; her best and noblest spirits are living in sad exile, and her populace sunk in degradation and misery. Kirwan says,—“ There is not a worse-governed, less-religious, or more immoral people in Christendom than in the Holy City.” And again,—“ What are, in Italy, the fruits of the Papacy at this hour ? Swarms of priests, monks, nuns, and beggars ; poverty, ignorance, and superstition. The press is shackled ; no liberty, civil or religious ; no security of property ; no Bible ; no Sabbath ; splendid Churches, converted into opera houses, with no congregations ; and lying wonders without number, and without end.”

We believe that all our own greatness, freedom, and prosperity, as a people, are, under God, the result of the free circulation of the Bible amongst us, and the diffusion of its principles. We know, on the other hand, what rivers of blood the Roman Catholic Church has shed. Its whole history proves it a horrible Ecclesiastical Despotism, under whose domination neither civil nor religious freedom can live—and whose arguments have ever been the rack, the dungeon, the gibbet, and the sword. It makes the priesthood everything, and the people nothing but drudges and slaves—hewers of wood and drawers of water to the Church. To believe implicitly what the priest says—to do without a murmur what the priest bids—to confess to the priest—to do the penance he commands—and to pray for the absolution he grants, are all the privileges it allows to the people. To think for themselves, or to doubt the dogmas of the Church, subjects them to eternal damnation. Indeed, except they are baptized by the priest, and confirmed by the priest, and

absolved by the priest, they cannot be saved. Hence, all not within the pale of their Church are condemned as heretics, and devoted to destruction with the most horrible curses. Nay, they inflict upon them fine and imprisonment in the present life, and have often called on the secular powers to put them to death.

That we may not be charged with bearing false witnesses against them, we produce our authority for what we have stated. When Cardinal Wiseman a few years ago made a bold attempt to set up the Papal Hierarchy in England, he gave us one reason for that attempt, that without it the Canon Law of the Church could not be introduced. Now the third canon of the fourth Lateran Council is to the following effect :—" We excommunicate and curse every heresy, raising itself against this holy, orthodox, and catholic, faith, which we have explained above ; condemning all heretics. As soon as they are condemned they *shall be given over to the secular powers, or to their Bailiffs*, to be punished as they deserve ; if clergy, being first degraded. The goods of those condemned, if laymen, shall by confiscated ; but, if clergy, they shall be applied to the Churches from which they had received their stipends. Those who are only suspected of heresy, if they do not clear themselves by sufficient justification, shall be excommunicated. If they remain a year under the suspicion they shall be treated as heretics. The secular powers shall be advised and persuaded, and, if need be, compelled by ecclesiastical censure, to make public oath, that they will extirpate from the countries subject to their jurisdiction all heretics marked out by the Church. If the temporal lord, being required and admonished by the Church, shall neglect to purge his kingdom from this heretical filthiness, he shall be bound in the chains of excommunication by the metropolitan and other provincial bishops ; and if he shall not, make satisfaction within a year it shall

be signified to the Chief Pontiff, that then he may proclaim his subjects absolved from their allegiance, and bestow his kingdom upon any good Catholic, who, the heretic being exterminated, shall possess it without any contradiction."

Such is the acknowledged law of the Romish Church, in which you perceive the Pope claims the right to set up and dethrone kings; to compel them to punish heretics, and to dispose of the nations of the earth according to his sovereign will. All this he has repeatedly done, as in the case of Henry IV. of Germany, and John of England. In a bull, published in the year 1197, by Pope Innocent III., he declared: "That it was not fit any man should be invested with authority who did not serve and obey the Holy Sec." At another time he proclaimed: "That he would not endure the least contempt of himself, or of God, *whose place he held on earth*, but would punish every disobedience without delay, and convince the world that he was determined to act like a sovereign." Such to this day are the lofty pretensions of the Pope—nor is he slack to carry them out where he has the power to do so. Indeed every Archbishop of the Romish Church, on receiving the *pallium*, takes an oath to this effect: "All heretics, schismatics, and rebels, against our lord, the Pope, or his aforesaid successors, I will persecute and attack to the utmost of my power." Still more horrible is the oath said to be taken by every Jesuit priest. And yet, forsooth, we are charged with being political in our movement. In one sense we cannot help ourselves. The Church of Rome is essentially a political Church. It does actually interfere, and professes a *Divine right* to interfere with the civil magistrate. The Pope is a temporal as well as spiritual prince; and his whole system is in favor of temporal as well as spiritual despotism—the temporal being always held to be subordinate to the spiritual, and comprehended by it. The Canon Law is clear and decisive

on these points; hear it: "Both the spiritual and temporal swords are in the power of the Church,—the one is in the hands of the priesthood, the other in the hands of kings and soldiers,—but the latter is exercised only at the beck and command of the former. One sword must be under the other—the temporal under the spiritual power. And, moreover, we pronounce, decree, and declare, that it is of the necessity of faith that every living creature is subordinate to the power and jurisdiction of the holy See of Rome." Then, as to the *fact*, we fearlessly assert, for all history will bear out the assertion, that Rome has never been satisfied with spiritual power when, by any possible means, she could possess herself of the temporal power likewise.

Take an instance which occurred in Ireland a few years ago. The Government pitied the ignorance in which the people in Ireland were growing up. In addition to other measures they planned several colleges which should secure a liberal and excellent education to her youth, without affecting the conscientious conviction of any. This was especially arranged as a boon to the Roman Catholic population. Did they receive it with gratitude and joy? Did the clergy meet at a local synod, and in the use of their best judgment determine whether they could accept it or not? Nothing of the kind. They sent to Rome, and waited the judgment of the Pope to determine whether the plan was to be approved or condemned! The decision came, and the Colleges were condemned. A measure the most beneficial in its kind, and devised by our beloved Sovereign and her councillors as a special benefit to the Roman Catholics of Ireland was thrown back with insult into their face. Not by any domestic power, but by a *foreign hand* that has no more right to rule in England than the Emperor of China.

Such are the principles and workings of that Church, which is lifting its head among us, which, before high heaven, is claiming our submission to its authority, and which tells us, if we do not receive its dogmas, we are damned. What then shall be done? What is our duty as Protestants?

1. Manifestly, it is our duty to unite with all who have the truth in its defence and diffusion. But what means shall we employ? Shall we unite with those who manifest their Protestantism by making and burning effigies of Popes, Cardinals, and Bishops? By no means. These are the foolish exhibitions of foolish boys or more foolish men. Shall we unite in the cry, "The Church is in danger"? We cannot do that, because we believe we belong to a Church founded on the "Rock of Ages," against which "the gates of hell shall never prevail." "Our Redeemer is mighty, the Lord of Hosts is his name."

"Empires may fall, and sects, and states;
But truth's inviolable gates
Defy each hostile shock.
The Church of Christ can never fall,
Strong stands her heaven-protected wall,
'Tis founded on a rock.

Shall we then, unite, with those who would petition Parliament to deprive the Roman Catholics of their civil rights as subjects of the British crown? By no means. The Roman Catholics have as much right as ourselves to the free exercise of their religion, without let or hindrance. Shall we petition Parliament to grant no money for the support of their system? With all our heart; but at the same time that no money be granted by Government for the support of the religion of any denomination. We say emphatically, No Government grants for the rearing of Roman Catholic priests.

This is a subject on which we can afford to speak, and on which it is our duty to speak at the present crisis. One ray of Government favor we have never asked—we have never enjoyed. One fraction of Government money we have never either had or sought. We love our country. We rejoice in the large amount of freedom and prosperity which, through the blessing of God, we have long enjoyed. The sun does not shine on another country we would exchange for the free soil of Britain. We honor and love our Sovereign. There is not another crowned head on earth that we think worthy to be compared with VICTORIA. Hence we protest against every attempt on the part of Rome to invade her Protestant throne. But, at the same time we tell our Protestant Brethren, we tell them, with all Christian kindness and love, that they must not look to the Government for pecuniary support, but put their trust simply in God their Saviour, and wield no other weapon save the Sword of the Spirit, if they intend effectually to oppose Popery and infidelity. Thus, simply, forcibly, and affectionately, to bear our testimony to the spirituality of our Redeemer's kingdom, and to the great principles of Scriptural truth, is the first duty to which we are called by the events of the present times. Let us go forth with the simple sling and stone of Gospel truth and Gospel institutions, having the inscription on our banner,—“The Lord is our King, the Lord is our Law-giver, he will save us.” Then we can say to the Pope,—Thou comest against us with mighty bellowings, and thunders, and threatenings, in the name of thy Gods—Mary, and Bridget, and Peter, and Paul, and Gregory, and all the saints in the calender. And, it may be, thou comest against us influenced and encouraged by the cruel and execrable despots of Spain, Italy, Austria, and France, who have butchered many of their own subjects, who are trampling under foot their dearest rights, and whose bayonets keep

thee in the seven-hilled city. But we come against thee in the name of the Lord our God, with the armor of righteousness, and the sword of the spirit; and through the grace of God, we will prevail against thee, utterly destroy thy dark and despotic system, liberate thy slaves, and join with them in the triumphant shout,—Babylon is fallen, and the nations of the earth are free.

2. We are called upon to "Search the Scriptures," and especially to labor after a clear understanding of those Scriptures which Popery has perverted to the apparent support of her system. The first principle of Popery is, the Supremacy of the Bishop of Rome. That supremacy she professes to found on Matt., xvi, 18, 19,—“And I say unto thee that thou art Peter,” &c.

This passage is regarded by the Church of Rome as the main pillar of the Papacy, and as affording a Scriptural warrant for the supremacy which the Bishop of Rome claims over all other pastors and churches, and which he has been enabled to maintain, during many ages, with singular arrogance and confidence, over a great part of the so-called Christian world. We, as Protestants, consider all such presumptuous claims as an impious invasion of the Divine prerogative of the Lord Jesus Christ, the sole Head of the Church, and as a flagrant usurpation of the privileges of the Christian people; and we therefore refuse to acknowledge any such right, on the part of a foreign prelate, to lord it over our consciences; but yet it may be interesting to know by what arguments the adherents of the Papacy justify these pretensions in appealing to this Scripture, and how they contrive to find in our Lord's words to Peter the key-stone of the lofty arch of their hierarchal system. And we trust it will not be considered as an unprofitable waste of time if we devote a single hour to the investigation of this subject, especially when we reflect how many millions of souls are

held in spiritual bondage by these very arguments, and what strenuous efforts are now being made in this Colony and throughout the world to strengthen and consolidate the vast fabric of Papal tyranny and superstition. In treating this subject we shall consider,

I. *The view which Popish writers give of the passage.*

By these words they suppose that our Lord constituted Peter the foundation of the Christian Church—the supreme visible head of the spiritual community—his representative and vicegerent on earth—the centre of unity to the whole Catholic Church—the supreme judge in all matters of controversy, and the infallible interpreter of the revealed will of God; and with this view they maintain that the Saviour invested him with the supremacy over the other apostles, and subjected them, as well as the Church at large, to his authority and decisions. In proof of these extravagant claims they maintain that by “this rock,” on which Christ says he would build his Church, Peter himself is meant, the name Peter signifying a Rock; and that he was thus constituted the *basis* on which the Church rests; and that the Church so founded on Peter is indestructible, as is intended in the words “the gates of hell shall not prevail against it.” They further assert that our Saviour gave to Peter supreme power and authority over the Church as its visible head, and that this is implied in his receiving “the keys of the kingdom of heaven;” and finally, they undertake to prove that he was constituted supreme judge in all matters of controversy and empowered infallible to interpret the will of God; yea, that he was invested with power to retain or absolve from sins, and consequently to open and shut the kingdom of heaven unto men, or to admit and exclude therefrom; and that this is implied in the words, “Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.”

The Romish writers further assert that Peter being invested with these extraordinary powers, in the course of his ministry repaired to Rome, and laid the foundation of the Church there, where he presided as Bishop, and finally sealed his testimony with his blood; and that the whole of the privileges and prerogatives thus conferred upon him were transmitted to the Bishops of Rome, as his successors in that Church; and by virtue of this right they are to be acknowledged as the supreme rulers of the Church—universal pastors and vicars of Jesus Christ. Consequently it is the duty of all Christian pastors and Churches to honour and submit to them as such; and those who *refuse* to do so cut themselves off from the body of Christ, are *ipso facto* excluded from the communion of the faithful, are to be regarded as heretical and schismatical, and virtually endanger the salvation of their souls. In this predicament all Protestants are supposed to be placed, and being out of the pale of the Church, are abandoned to the uncovenanted mercies of God—for out of their Church they pretend “there is no salvation.”

II. *We shall now endeavour to expose the fallacy of this reasoning.*

These are no doubt high pretensions, and the inferences drawn from them are of a very grave and solemn character; but if we examine them with a little attention we shall see sufficient reason to reject them, as in the highest degree arrogant and unfounded. For in the first place, it cannot be conclusively shown that our Lord refers to Peter personally as “the rock” on which the Church is built. Long before the rise of the Papacy some of the most enlightened Fathers of the Church, “including some of the early Bishops of Rome, particularly Gregory the Great, and also the famous Augustine, Bishop of Hippo, maintained that it was the *faith* which Peter professed, and not the apostle personally, that our Lord

meant by "this rock." Peter had just declared his belief in Jesus as the Christ, the Son of the living God, and on this profession had been pronounced blessed; and this confession of faith is indeed the true rock or basis on which the Church rests, including the divinity of the Saviour, as the Son of the living God, his humanity as the Son of Man, and his Messiahship, as the anointed Prophet, Priest, and King, of the Church. Take away any of these truths, and you undermine the foundations of the Church; it no longer rest upon a rock, but is built upon the shifting sands; or separate the offices of Christ from each other, and the same result will follow. It is the belief and open confession of these truths, jointly and harmoniously, that constitutes what Luther said of justification by faith, "the article of a standing or a falling Church."

No doubt the Apostle Peter possessed naturally great boldness and firmness of character, which entitled him to do in Greek, a rock or stone. And it must be admitted surnamed him Cephas, which signifies in Syriac what Peter the honorable appellation given to him by our Lord, when he that this Apostle occupied a prominent place, or, if you will, a degree of precedency among his brethren. He was generally the chief speaker; our Lord directed much of his attention to him, and he was eminently distinguished for his attachment and devotedness to his master. He also occupied a conspicuous place in the subsequent history of the Church, and was in every point of view an illustrious servant of Christ. But as to his being personally the rock on which the Church is built we cannot by any possibility admit this claim without contradicting the express testimony of the Word of God. Christ himself is therein exhibited as the sole foundation of the Church. Thus, in Isaiah, xxviii, 16, "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone,

a sure foundation." Again in Psalm cxviii. 22, 23, we read, "The stone which the builders refused is become the head-stone of the corner. This is the Lord's doing; it is marvelous in our eyes." And it is observable that Peter himself appeals to the passage in Isaiah in proof of this doctrine, in the first Epistle, ii. 4, 6: "Wherefore also it is contained in the Scripture, Behold I lay in Zion a chief corner-stone, elect, precious; and he that believeth in him shall not be confounded." And that no other can share in this honour is evident from what Paul says, (1 Cor. iii. 11,) "For other foundation can no man lay than that which is laid, which is Jesus Christ." What a poor basis would Peter himself have been on which to rest the Church! In this same chapter we find our Lord addressing him as an adversary, and reproving him for his aversion to the mention of his sufferings, (verses 22, 23,) "Get thee behind me Satan," &c. On another occasion, when we find him rashly requesting that Jesus would suffer him to come to him on the water, on seeing the wind boisterous, overcome with fear, he cried out as he felt himself sinking, "Lord save me." At another time we find him, under the influence of false shame, repeatedly and solemnly denying all personal knowledge of that Saviour whom he now so nobly confessed. And long after the effusion of the Holy Spirit, he was openly rebuked by Paul for his dissimulation in the matter of eating with the Gentile converts, (Gal. ii. 2, 11.)

Peter *himself* claimed no such primacy over his brethren as has been demanded for him. Though he *proposed* the election of a new apostle in the room of Judas, he left the choice of the individual to the 120 disciples, (Acts i. 26,) though he spoke at the assembly held at Jerusalem respecting the circumcision of the Gentiles, he does not seem to have presided at the meeting; *that*, however, appears to have been conferred on James, who speaks of him, with true primitive

simplicity, by his original name, "Simon," and proposed the law which was afterwards agreed to. (Acts xv. 13, 21.) And in addressing the elders or pastors of the churches in his first Epistle, he simply designates himself as a fellow-elder or co-presbyter. (chap. v. 1). His chief distinction was his being specially sent to the *Jews*, as Paul was to the *Gentiles*.

And as Peter himself claimed no such prerogative, so neither was it yielded to him by his brethren or by the churches; thus he was commissioned along with John, by the apostles at Jerusalem, to visit the Samaritan converts, and confirm them in the faith. (Acts viii. 14, 15.) We have also seen that he was rebuked by Paul in presence of the Church at Antioch, which does not look like the recognition of supremacy. The same apostle asserts that in no respect was he inferior to, yea, that he was "not a whit behind the chief of the apostles;" which, even allowing there is a reference to Peter, is a claim of equality at least. (2 Cor. xi. 5.) And the same thing is implied when Paul says, "For he that hath wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles." (Gal. ii. 8.), that is they were both equally endowed and distinguished in their respective spheres.

But, further; all claim to such supremacy is virtually condemned by our Lord as inconsistent with the spirituality of His kingdom, and with that humility and equality which he inculcated on his disciples. When James and John had raised the indignation of their brethren by claiming the precedence in his kingdom, "Jesus called them and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them; but it shall not be so among you; but whosoever will be great among you, let him be your minister, (or attendant,) and whosoever will be chief among you let him be your servant." (Matt., xx, 25, 28.)

And still more explicitly, when exposing the pride and vanity of the Jewish Scribes, he says, "But be not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren, (or equal,) and call no man your father upon the earth, (the very title arrogated to himself by the Bishop of Rome,) for one is your Father, who is in heaven; neither be ye called master, for one is your Master, even Christ. (Matt., xxiii, 9, 10.)

Allowing that Peter was, in a limited sense, the rock or foundation of the Church, it was only as he was inspired to deliver the doctrines and institutions of the Christian faith, which constitutes the true basis of the spiritual edifice; but this, however, he holds, not exclusively, but in common with the rest of his brethren. Thus, Paul, in speaking of the Church as a temple, represents it as "being built on the foundation"—not of Peter only, but—"of the *Apostles* and *Prophets*." (Ephesians, ii, 20.) And in the sublime description of the New Jerusalem which we have in Revelations the wall of the city is said to have twelve foundations, "and in them the names of the twelve Apostles of the Lamb." (Chap. xxi.)

We proceed now to an examination of the "keys," and the "binding and loosing." When our Lord said to Peter, "I will give unto thee the keys of the kingdom of heaven," it was doubtless a figurative expression; but its proper meaning may easily be discovered. A key is to open and fasten a door—it is not a Church-door, either of Rome or any other in this case, but the door of the kingdom. When we do not understand a subject we require a key to the difficulty—in other words, an explanation. A key to Arithmetic is a book that explains how to do the sums we could not do alone. So a key to the kingdom of heaven is an explanation of its terms,—letting us into a subject which is naturally beyond us. The Gospel is frequently described

as a mystery—the hidden wisdom or purpose of God, which eye had not seen, nor heart nor mind entertained; but to which Christ gave the Apostles the key, that they might thus unlock the secrets of the Divine will, and put into God's Book what was for ages locked up in his mind. And this is why the teaching of the Gospel is a revealed mystery—a lock opened by Divine inspiration. We could not find out God and his will,—no key of human construction could open that treasure; but Christ came to give the keys of the kingdom, to explain and declare what men could not discover. And as the Holy Spirit was the key or explanation to the Apostles, so the writings they have bequeathed to us, “in the words which the Holy Spirit teacheth,” form the key for the whole world. In other words, the New Testament, that grand work of the Holy Ghost, is now the key of the Kingdom. This key unlocks what the world never opened by its own wisdom—the doctrine of God, of the soul, of sin, of pardon, of renewal.

This is the doctrine of the keys as taught by men whose happy spirits are now in heaven. Thus Tyndale, an early translator of the Scriptures into English, says, “The keys whereof they (the English Popish bishops) so greatly boast themselves are no carnal things, but spiritual, *and nothing else, save knowledge of the law, and of the promises of the Gospel*; if any man for lack of spiritual feeling (be so carnal as to) desire authority of men, let him read the old doctors (in proof). If any man (being spiritual) desire authority of Scripture, Christ saith, (Luke xi,) “Wce be to you lawyers, for ye have taken away the KEY OF KNOWLEDGE; (as the Papists, in hiding the Bible, or in burying it under tradition, notes, and false traditions;) ye enter not in yourselves, and them that come in ye forbid.” That is, “they had with glosses and traditions blinded the Scriptures, whose knowledge (as it were a key) letteth into the will

of God." Thus, also, John Hales, of Eaton College, in a tract concerning the power of the keys, dated "from my study, this 8th day of March, 1637," confirms these views: "The kingdom of heaven is compared to a house, from which all the sons of Adam are by nature excluded; whatsoever then it is that gives us way, that removes all obstacles which hinder us from entrance, *that* must be understood by the name of keys. Now, all these means of entrance were all laid down in the gospels of our Lord Jesus Christ, committed by him fully and first of all to the Apostles, to be reported all the world over."

To whom, then, do these keys belong? To whom does the light of the sun belong? To whom does the air of heaven belong? We answer, the light belongs to all who have eyes to see, and the air to all who have lungs to breathe. So these keys belong to all who have souls to save. But the professed successors of Peter set up an exclusive claim or monopoly, and they found this exclusive right to the keys on these words, "Thou art Peter, . . . and I will give unto **THEE** the keys of the kingdom of heaven." It would certainly have fitted better if our Lord had said,— "Thou art the Pope of Rome—thou art Pius IX;" but as he mentioned only Peter, quite another individual, plain men will wonder what that has to do with the Pope any more than with the Emperor of China. But they get out of this by saying, they are Peter's successors. It is, however, very unfortunate for the Pope and his Church, that *if he were proved Peter's successor the passage would not help him*, since it happens to make no provision for successors. They are not mentioned in the deeds. The only plan, therefore, left for his holiness is to extend the doctrine of transubstantiation, and prove that as the wafer is turned into Christ so the Pope is turned into Peter. The one is just as good as the other, and there is no other defence; for whilst

the Catholic head recites, "Thou art Peter," Protestant infants reply, with perplexing curtness, "*Thou art not Peter,*" and there the matter ends.

As to the keys being given to Peter, this seems evidently to allude to the important part assigned to him in the setting up of Christ's kingdom in the world. He opened the door of faith, both to the Jews and to the Gentiles; first by the conversion of the three thousand on the day of Pentecost through his instrumentality; and secondly, by his being sent to preach the Gospel to Cornelius, to which he subsequently alludes as a special mark of the Divine favour. (Acts xv. 7.) These were the first fruits of the Christian Church among both classes; and in this point of view Peter might be said to lay the foundation of the Church, or to open the door of the kingdom. But it is one thing to *lay* a foundation, and another to *be* the foundation; and in this respect the apostle could have no successor.

But our Lord said further, in addressing Peter, "Whosoever thou shalt bind," &c. Now, whatever may be meant by binding and loosing, we find this very same power imparted elsewhere to all the apostles; so when Christ appeared to the eleven after his resurrection, he said to them "Whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained," (John xx. 23), an expression which is universally admitted to be equivalent to the binding and loosing mentioned by Christ to Peter.

The commission of Jesus to his apostles was to publish the Gospel; and whatever they thus announced, what they laid down as the law, Christ would enforce; what they gave as a promise, He would fulfil: it is all ratified in heaven. What, therefore, they did when they bound and loosed was to declare the law—to loose the bonds of a Jewish ritual and priestly servitude, and bind upon men the "yoke of Christ which is easy and his burden which is light." If men were

in carelessness and sin they were to bind this law upon them, "but now God commandeth all men everywhere to repent." If men were pricked to the heart, and desirous of salvation, they were loosed on this principle which is ratified in heaven, "believe on the Lord Jesus Christ and thou shalt be saved." If men continued impenitent, then this law is binding, "he that believeth not shall not see life, but the wrath of God abideth on him." And thus whosoever sins the apostles by this Gospel law have remitted, they are remitted in heaven; whosoever sins by those laws are retained, are retained in heaven. So that we have not to go to priests, to *none of whom has Christ given power to absolve from sins*, but to the apostles, whose writings are the Gospels, and the laws of which are ratified by Christ,—bound in heaven.

No minister in the world, and no church in the world, has power to forgive sins,—the form of absolution in the Romish Church is a blasphemous forgery; a priest is no more than another man; Christ gives him no power, no authority at all: no church has any power in these matters; all that any one can do is to tell men what Christ said by His holy apostles and prophets. The *apostles never forgave any sins*. Peter himself did not pronounce absolution on Simon Magus, but exhorted him to repent and pray to God for forgiveness; and it is awfully presumptuous in any man to take it upon him, as the Pope and his clergy do, authoritatively to absolve another from sin, or to decide his future destiny. This is the prerogative of God. Would you know, then, whose sins are remitted? Look into the promises of the Gospel, given by the apostles, and ratified by the Saviour. Would you know whose sins are retained? Examine their declarations,—the law they have made binding on the world—the only law by which we shall be tried before the judgment seat of Christ. This is the meaning of being "bound in heaven;"—the sentence of the apostles in the New Testament about each one

of us, will stand good and be carried out at the last great day. Here is our true "table of sins," and of mercies—all else is false: here is our true ground of absolution—all else is a delusion. So much, then, for the "binding and loosing."

Now supposing we allow that a certain degree of supremacy is granted to Peter in this passage, it does not therefore follow that he was to have any *successors* in the possession of these prerogatives; far less can it be shown that the Bishops of Rome have any right to appropriate this power to themselves. The Bishop of Antioch or of Jerusalem could have furnished a much better claim to this distinction, if the mere circumstance of Peter's residing or labouring there could be held as a sufficient plea in a matter of such vast importance. The Popish writers pretend that Peter was the founder and first Bishop of the Church in Rome—nay, that he presided over it no less than twenty-five years, which would comprehend the greater part of his ministerial life. But there is no evidence in support of this assertion, but the contrary. That the apostle ever was in Rome at all has been doubted by some learned men. (See Spanheim, as quoted by Cave in his life of St. Peter). It seems, however, generally admitted that he either visited that city or was carried a prisoner thither, a short time before his death, about the year 65, and there suffered martyrdom by crucifixion, under the Emperor Nero. Even this rests on the authority of uncertain tradition; the first writer that alludes to it (Papias in Eusebius) having lived more than a hundred years after the death of the apostle. But that he *founded* the Church there, or presided over it as chief pastor, we have no evidence; there is in fact no intimation in Scripture by *whom* the Church in Rome was founded; and this seems to have been purposely concealed by the Holy Ghost, as if to refute the pretensions of the Papists. When Paul wrote his Epistle to the Romans, about the year 58, no apostle seems to have yet been there, for he speaks of his

anxiety to "impart to them some spiritual gifts," which endowments were generally conferred by the laying on of the hands of the apostles. On his arrival thither, as related in the last chapter of the Acts, no mention is made of his being introduced to Peter, which would hardly have been omitted had that apostle been there. In the epistles addressed by Paul from Rome to the Ephesians, Philippians, Colossians, Philemon, and Timothy, no salutation is sent from Peter, though several inferior persons are mentioned; and among all the names enumerated in Romans xvi, amounting to between twenty and thirty, no notice is taken of Peter, which seems clearly to prove that when that epistle was written he was not there. From all this it is evident that if Peter ever was in Rome he came thither to die, not to reign; but the connecting link being wanting, the whole chain falls to the ground.

The earlier Bishops of Rome were humble, devoted men, and some of them suffered martyrdom under the heathen emperors; they claimed no authority over their brethren, repudiated the title of universal bishop, and denounced those who would lay claim to it as anti-christ. But with the progress of Christianity the number of professing Christians in Rome was rapidly multiplied, and through the injudicious largesses of the wealthy members, the power and influence of the bishops gradually increased. They also encouraged appeals to themselves from other churches, which gave them a plausible pretence for deciding in matters of controversy. After the civil establishment of the Christian faith by Constantine the Great, they rapidly rose in pomp and splendour under the patronage of the imperial convert; and it is related that such were the emoluments connected with the office of bishop soon after this time, that it became an object of ambition to worldly men, and was contested with all the keenness incident to a political election.

We need only read the preface to Bower's 'History of the Popes,' to find illustrations of the infamous rise and enormous growth of the Papal power. It is enough here to state one point, that in the beginning of the Seventh Century (in the year 606) Boniface III. having craftily insinuated himself into the favour of Phocas, obtained of that traitor and murderer the famous rescript, settling the supremacy on the See of *Rome*, in opposition to the claims of the Patriarch of Constantinople. Phocas was the more easily persuaded to decide the controversy between the (two rival) Sees, (of the two rival cities), Rome and Constantinople, in favour of the See of Rome, because of his hatred to Cyriacus, the Patriarch of Constantinople, who, unlike the Roman Bishops, (Boniface, and his predecessor Gregory the Great), had remonstrated with the Emperor for his crimes, whilst the Roman Bishops had palliated his conduct. This Phocas had settled himself on the imperial throne by the murder of Mauritianus, his lawful sovereign, and the massacre of his six children, and of all his friends and relations. Five of the children he caused to be inhumanly butchered in the presence of their father." This man's rescript gave to the Pope that supremacy for which the two rival hierarchs of Rome and Constantinople had long contended; and afterwards the Popes fetched about for a Divine right to uphold a human wrong, and they stumbled on the fable of Peter's supremacy and their succession!

Such is the testimony of one who had ample opportunities of examining, and every motive of prejudice and interest to remain in the Roman Church. Boniface III. then acquired the title of Universal Bishop by confirming the infamous Phocas, the murderer and successor of the Emperor Maurice, in his usurped dominion. By grants from various rulers the States of the Church were bestowed on the Pope, under the title of "the Patrimony of St. Peter;" and he was raised to

the rank of a temporal Sovereign by Pepin, King of France, and his son Charlemagne, about the year 755. With the acquisition of temporal power, a right was claimed to the use of the temporal *sword*, and thus that Church whose "faith was spoken of throughout the whole world," which was "planted wholly a right seed" and which was "espoused as a chaste virgin to Christ," at last assumed the character of a cruel persecutor, and appeared as the mother of harlots, drunken with the blood of the Saints and Martyrs of Jesus. The Bishop or chief Pastor was transformed into the Pope, or Father, by way of eminence, and styled 'his Holiness,' or 'the Holy Father,' a name appropriated to the Most High, (John xvii. 11); the Presbyters and Deacons were converted into Cardinals, or Ecclesiastical Princes; the Kings of the earth were required to bow to the authority of the Sovereign Pontiff; refractory kingdoms were excommunicated or interdicted from religious ordinances; princes were crowned, and bishops invested in their office by the haughty prelate of the Vatican, who claimed the power of deposing or suspending them, and of absolving subjects from their oath of allegiance to their lawful sovereign,—as in the case of Elizabeth of England: and presuming "to change times and laws," the same "lawless one" published dispensations and granted indulgences, as if he were literally empowered to open or shut the gates of heaven at his pleasure. The mystery of iniquity is described by the prophet Daniel, under the symbol of "the little horn," (Dan. vii. 20-25); it is further developed in Paul's second epistle to the Thessalonians (chap. ii. 5-12), under the character of "the man of sin, the son of perdition;" and it is drawn to the life by the apostle John in the Revelations, under the two-fold character of "the beast with horns like a lamb and speaking as a dragon," and "the gorgeously arrayed harlot, sitting upon the many waters." (Rev. xiii. 17.) But the same prophecies which reveal its rise set

limits to its duration, and predict its fall. "The Lord hasten it in his time."

III. *We shall now briefly advert to certain general considerations which militate against this alleged supremacy.*

(1.) And, at the first glance, the claims set up by the advocates of the Papacy seem not only extravagant but blasphemous. The Saviour himself requires no visible representative on earth. He has no need of any deputy, vicar, or vicegerent, for he hath promised to be with his faithful servants always even to the end of the world, and is present in his Divine nature "wherever two or three are gathered together in his name." If any substitute be recognised in the New Testament, it is the Holy Spirit—not a sinful and mortal man, but the promised Comforter, whom the Father has sent in his name, and who shall abide with the Church for ever. To act as universal pastor would require the attributes of omniscience and omnipresence, which no created being can pretend to. To superintend the affairs of the whole Christian Church throughout the world, to hear every appeal, and to decide in all matters of controversy, is too great a burden to be sustained by any finite creature—far less by a feeble and fallible man. But it is said the Pope is infallible: if so, what shall we make of rival Popes, each claiming to have the rightful power, and anathematizing and excommunicating each other; or how shall we reconcile the opposing and contradictory decrees that at different times have been issued by successive Pontiffs—one annulling what another had sanctioned or ordained! Infallible! and yet no fewer than twenty-four grand schisms, some of them extending through various reigns, and others exhibiting the same individual now as pope and now as an anti-pope, have taken place in the Papacy! Infallible! and yet popes have been raised to the papacy by almost every species of election and patronial

power and usurpation—by the votes of the Roman Christians, by the voice of the Roman multitude, by the election of priests, by the mandate of an armed mob, by the appointment of the civil magistrate, by the choice of cardinals, by the imperious will of courtizans; by the purchase of money, and by the assassination of predecessors! Infallible! and yet some popes, testing them by the Romish creed, were errorists, respecting apocrypha, image-worship, transubstantiation, half-communion, and almost, if not absolutely every peculiar doctrine and rite of Romanism; and others, tested even by the aggregate orthodox creed, were either heretics, anti-beatitudinarians, sadducees, monothelites, pelagians and arians! Yet each of these popes was the successor of Peter, and Christ's vicegerent upon earth!

All such arrogant pretensions are utterly inconsistent with the Saviour's prerogative, who is repeatedly declared to be "head over all things to the Church." (Eph., i, 22; Col., i, 18.) "Who holds the stars in his right hand, and walks in the midst of the golden candlesticks, and who has the keys of death and of the invisible world." (Rev., i, 18; iii, 7.)

(2.) We have a right to expect some *resemblance in outward condition* between the pretended successor of Peter and vicar of Jesus Christ, and those whose representative he claims to be. Take the case of the Apostle Peter, and is there any point of similarity between him and the Bishop of Rome? Peter was an itinerant preacher travelling on foot from place to place,—the proud prelate of Rome resides at his ease in a palace, surrounded with armed guards, receiving or sending ambassadors, and affecting the style and attributes of royalty. Peter, with the keys of the kingdom, opened the Gospel to the Jews and proselytes on the day of Pentecost,—the Pope pretends to have the keys that he may lock the Gospel up; first, in a musty library; second, in the second-hand vulgate

Latin; third, in the sense of the Church; fourth, in infamous notes; fifth, in pastoral licenses. Peter wrote epistles to the Churches, which make up part of the Bible,—the Pope issues bulls against the Bible and Bible Societies. Peter was a married man,—the Pope forbids and disowns it, and says that Peter put away his wife, whereas our Lord forbade the putting of them away save for adultery, so they must either traduce Peter's wife or deny Peter's Lord. Peter said, "I exhort the elders, being myself an elder, feed the flock of God, not by constraint, but willingly; not for filthy lucre, but of a ready mind,"—the Pope commands and forces by virtue of *Apostolical* obedience, and requires the filthy lucre of Purgatory-money and Peter-pence, which should be called Pope-pence. Peter said, "Silver and gold have I none,"—the Pope says, I have the revenues of kings, and tax the world. Peter said, "All of you be subject one to another,"—the Pope says, all of you be subject unto me. Peter says, "Do not lord it over God's heritage,"—but the Pope says, I am a lord, the ruler of Christendom. Peter said, "I am a sinful man, O, Lord,"—but the Pope is styled "His Holiness."

But let the comparison be made between the Pope and that "meek and lowly" Teacher, whose vicegerent he claims to be. The one despised and rejected of men, the other flattered and honored by the Princes of this world,—the one going about from city to city preaching the glad tidings of salvation, the other shutting himself up in solemn seclusion and never appearing but only on some high festival,—the one riding on an ass's colt, the other on a richly caparisoned mule; or in a gilded chariot,—the one clothed in a home-made vestment, the other in a scarlet robe, the one never crowned but with thorns, the other with the ambitious tiara,—the one stretched on a cross, the other seated on a throne,—the one refusing to be a judge or divider,

the other grasping at universal dominion and treating kings as vassals and dependents, permitting them to kiss his foot or to hold his stirrup, as Alexander III. did to the kings of France and England, or to wait bare-footed at his gate, as Gregory VII. did to Henry IV., or appearing under a gorgeous canopy borne on men shoulders, or on an elevated platform so moved by machinery as to give him the appearance of being suspended in the air, while he no sooner is seen at the great window of St. Peter's than the vast multitude fall prostrate before him as to an incarnate deity, while he stretches out his hand and gives them his blessing. So true is the prediction of Paul that he "opposeth and exalteth himself above all that is called God, or is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God." (2 Thess., ii, 3.) Look on *this* picture and on *that*. Are they alike?

(3.) We have a right at least to expect some resemblance in point of *moral character*. But though there were unquestionably some popes, especially in the earlier periods of the Church's history, exemplary in their lives, others have been infamous for profligacy. As early as the Sixth Century Vigilius was excommunicated by a Council of Carthage, and condemned as a heretic by the second Council of Constantinople; he changed his creed six times, and was distinguished as a traitor and an assassin. In the Ninth Century, Formosus was a simonist and a perjurer, and his corpse, previous to sepulchre, was dragged through the streets of Rome and thrown into the Tiber. Stephen VII. and Boniface VI. were contemporaries—the former is called by Baronius "a most wicked man"—he condemned his predecessor Formosus, unearthed his body and set it up for mock judicial trial; but he was himself, in his turn, condemned, debased, and ignominiously strangled. The Tenth Century plunges deep into the abominations of the Papacy.

During nine reigns, and also during two preceding ones in the Ninth Century, the harlots, Theodora, Marizin and Theodora, were the virtual administrators of the Papal power. Benedict IV. is represented as having turned the whole Papal court into a brothel. Sergius III., is graced with the epithet "most wicked;" he was the father, by a harlot, of one of his successors. John X. is characterized as "most libidinous;" he was made Archbishop of Ravenna and afterwards Pope of Rome by the harlot Theodora, and he was eventually put ignominiously to death by the harlot Marizin. John XII. was convicted of atheism, incest, and general wickedness; he was deposed by a Roman Council and by the civil power, but became reinstated in the chair; he was at last killed in the act of adultery by an unknown hand. Benedict VI. and Boniface VII. were contemporary Popes; the former was strangled in prison by the latter, and, according to Platina, deserved his fate. Boniface VII. put also two other Popes to death, Donnas II. and John XIV., between whom he himself appears in the ordinary lists of the pretended successors of St. Peter, as, for the time, true Pope; he is described by historians as an outrageous demon, an incarnate fiend. John XV. is styled by Baronius "a thief and a robber." We might go on: the same awful picture of moral profligacy would present itself in the lives of these pretended vicars of Christ. Even the present pontiff has rendered himself odious by his duplicity and tyranny, abating not a jot of the spiritual and temporal authority claimed by his predecessors.

We think we have said enough to show that this claim of supremacy is a monstrous fiction and a prodigious experiment on the credulity of mankind. We had in the great exhibition of London the Koh-i-noor, or Mountain of Light, a gem of rare value, and a manufacturer undertook to give fac-similes of it—glass imitations. But had he exchanged

the imitation for the diamond and sold his glass for a precious stone it would have been an infamous robbery. So our blessed Lord made Simon into a precious stone—a gem; but the Pope comes to pass off upon the world a most wretched and gaudy flash imitation, and charges dearly for it. It is time the eyes of his followers were opened; it is time that the nations repudiated, in the name of reason, in the name of liberty, in the name of our common manhood, in the name of Christ, in the name of his Gospel, this Popeship—this supremacy which holds the world in spiritual childishness and bondage.

What, then, is to be done? First, without controversy, let us take Luther's psalm, and sing it with more faith and fervor than we have ever yet done, "God is our refuge and strength, a very present help in trouble," &c. "The Lord of hosts is with us, the God of Jacob is our refuge."

This done, let us sit down to *consider*. Wisdom is the fruit of reflection, and thought the parent of action.

There are two ways in which this mighty ecclesiastical despotism concerns, and threatens most seriously to affect, us, and in reference to which, as in ancient Sparta, who ever, when liberty was in danger, remained neutral, was deemed a traitor, so now, whoever shall be found indifferent must be held to betray a sacred trust, so far as in him lies to place our liberties and religion in jeopardy, and to be himself in peril of the awful denunciation pronounced on some of old, who "came not forth to the help of the Lord against the mighty."

As patriots, and lovers of our country, the throne, and the constitution under which we live, we are most deeply interested in the present aspect of Roman affairs. We regard the whole of the movement of the Papacy, not only here but throughout the world, as nothing more and nothing less than a mighty effort to place us under the dominion of the Pope,

and if what we have laid before you this evening be truth, that is of all denominations the most dangerous and the most injurious to the interests of mankind. Should the Papal power realize its aims and ever sway its sceptre over us, to which it now aspires (it matters not whether it be a civil or ecclesiastical, a temporal or a spiritual one) Iehabod will be inscribed on our walls, our glory will be departed, and having partaken of the mystic Babylon's crimes we shall share in her woes. Our country will then be but the grave of all the liberties and immunities she now enjoys, and as the records of the past are perused nought but the sigh of successive generations will be heard. "Woe unto us for we are fallen." "If we look into the land behold darkness and sorrow, and the light is darkened in the heavens thereof."

To prevent such a doom let us, as with the heart of one man, arise, and, forgetting all minor distinctions and merging all our divisions in the one great principle of patriotism, unite with unbroken fronts to face the foe. Let us proclaim, in tones which cannot be misunderstood, "We will not have this man to reign over us." Come what will we will not be the vassals or the worshippers of the Pope of Rome. The best blood has been shed, and the noblest victims have perished on the scaffold or in the flames, to save us from this grasp. We will not be brought under his sway.

But there is another and even far more momentous view to be taken of the movements of Rome, and that is, as they affect the interests of sacred truth among us, and the pure, vital Christianity of the New Testament. It remains for us to say whether the keys of the kingdom, delivered to Peter and to the other apostles, and transmitted to us through their inspired writings, shall be taken from us; or in other words, whether the great doctrines which the Son of God inspired, which the apostles preached, for which Luther struggled and

Calvin wrote, and Latimer suffered, shall continue in this land unvitiated and unobscured. Is the sacrificial death of the awful sufferer on Calvary to be exchanged for the Mass? Is the priesthood of the only Mediator to be substituted by a priesthood made with hands? Is the spotless robe of Immanuel's righteousness to be touched and soiled by an addition of the works of man? Is the mercy-seat to be obstructed by the confessional? Is purgatory to be interposed between heaven and hell? Is the supremacy of Christ to be transferred into the hands of a vile worm of the dust? These are questions which, in all their solemn weight and importance, are now before us, and it behoves us to decide them, and to be up and doing ere the ark of the Lord be in the Philistines' hands. Popery is "another gospel,"—a pollution of Christianity,—a perversion of the glad tidings of redeeming mercy to a lost world. It misrepresents the character of God. It caricatures the work of Christ. It throws a cloud over all the sinner's prospects and cuts away the only foundation on which he can build safely for eternity. And shall the "truth of the gospel," be yielded to such a system as this, and the glorious verities of salvation exchanged for such fictions as these? No, not for an hour. Our allegiance to the King of Zion, our obligations to the Saviour of sinners, our love to our fellow-men, and our responsibility to the judge of all forbid it and summons us with trumpet voice to united enterprise and action *now*.

Ours is the battle. The aggression is theirs. They have made the onslaught. We will repel it, repel it to a man. Rather let us say "the battle is not ours, but the Lord's." He calls us to it. He *has* prepared the armour. He bids us go, equipped therein, to the field. The weapons of our warfare are not carnal, but spiritual. Reason, truth, scripture, and prayer—we disclaim all others; but these we mean to employ to the utmost of what our laws and constitution

will allow. No peace with Rome. But we love to contemplate the war, and the resources to prosecute it which, as Christians, we enjoy. We want no other bond of alliance than the "unity of the Spirit and the bond of peace" among ourselves. We want no other instrument than the "sword of the Spirit which is the Word of God." We want no other energy than that of which the prophet spoke: "Not by might nor by power, but by my spirit saith the Lord of hosts." And we want no other medium to bring it down than that which the patriarch employed at Bethel, when he wrestled with the angel of the covenant and prevailed. Prayer and correspondent action have won the victory before, they will achieve it still.

Let us, then, fellow Christians and fellow Protestants of every name, who love "the truth of Christ," unite at the present emergency with that earnestness and affection which the crisis demands, to resist the corruption of Popery, and to vindicate and perpetuate amongst us the great doctrines of the "common salvation." Let there be no strife between us, nor divisions, nor broken rank in all our borders. Israel's tribes fought under different banners, but their "Leader and Commander" was one. Their cause was one. The spirit by which they were actuated was the same, and the God under whom they were engaged is the "same yesterday, to-day, and for ever." To us as to them there is but "one body, and one spirit, and one Lord, and one faith, one baptism, one God and Father of all, who is above all and through all and in all." The watchword of the enemy is "Divide and conquer:" let *ours* be "Union is strength." Thus the petty states of Greece wasted their resources in mutual wars; but when the great King of Persia appeared on their shores, followed by a million of men, they laid aside their ancient grievances, united together as one man, and drove back the common enemy with shame and dishonour, to

his own land. Nothing can be more appropriate to our subject or our position than the touching and dying prayer of the young King Edward, "O Lord, heal the divisions of Protestants and deliver the kingdom from Papistry."

It is our comfort to know that the true Church of Christ is indestructible. It is founded, not on Peter, not on Popes, but on the rock of eternal truth, "Other foundation can no man lay," &c. It was prepared in heaven, laid on earth, revealed in the Gospel, and selected by Prophets, Apostles, and righteous men as their own. "Behold I lay in Zion," &c. On this true believers of every age and of every clime have built; and if resting on this, all Churches, all Apostles, and all Christians are equal. In this respect there is no preference, and no superiority, among them. All are safe, and all are honorable. Soon may that day come, when every nation shall be summoned, every heart awake, and every ear open, to hear the Eternal Jehovah, amidst the joys of saints, the songs of angels, and the acclamations of the universe, proclaim that glorious truth which the inspired Prophet delighted to record. "The hands of Zerubabel have laid the foundations of this house; his hands shall also finish it; and he shall bring forth the head stone thereof with shoutings, crying, Grace, grace unto you." Let all the people say Amen.

"What though the gates of hell withstood,
Yet must this building rise:
'Tis thine own work, Almighty God,
And wondrous in our eyes."

